595 husband and his first wife will also play, while bathing or near the
182 camp fire. She is in no way excluded from the gay life. Moreover, her slighter participation in relationships of amorous comradeship is compensated by a greater respectability and a certain authority over her young companions. It must not be forgotten (and we have
595 pointed it out in the study of the kinship system) that the polygamous
582 marriage presents a double aspect—the marriage of a man with a woman and with some "daughters" of the latter, or with a woman and the "sisters" of the latter. The respective situations of A1, a2 and a3 and a4 realize the two situations at the same time since, at least in one of the cases (with a4), it is the second oblique marriage within the same line. As example of the first type, we have the marriages of A32 and of A56; for the second type, one can also refer to the marriage of C20 (1).

1. Cf. above, p. 53.

595 The polygamous wives then, as a general rule, belong to a
571 younger generation. The first wife calls them "daughters" or of "little sisters," and they behave as such. A form of spontaneous grouping which one finds realized frequently is the union of the husband's daughters (by his first wife) and his young wives (polygamous). They form a sort of gay and carefree childlike society, but also a more or less subordinate society. We have found households comprised of two (A42, A57, A73, B1, B32, C20), three (A1,) and five (A32) wives. It does not seem that the number of wives is proportional to the social importance of the husband (even though polygamous union itself is conditioned by this), but is rather haphazard.

SEX LIFE

000 We shall begin by giving some information concerning organic activities.

514 Coughing, sneezing, spitting, blowing the nose, belching, ex-
515 pelling flatus, constitute operations which are not subject to any
576 etiquette, and which the vocabulary does not always clearly distinguish (thus: tolũ'ige, b1, to cough, and tolitiose, b2, to sneeze; kaite, sneeze, and kasi'pe, c, spit. tarni'kiriru, a1, to expel flatus or to defecate). All of these needs are satisfied publicly, without precaution, ritual gesture or formula, as much on the part of the executor as on that of the spectators. No attention is paid to them, and everything

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515 leads to the belief that the terms employed to designate them, so
576 easily interchangeable, refer to more general forms of behavior.

515 To blow the nose, one takes in both hands a twig or a stalk of dry grass, folds it in two, and pinches the nose in this improvised nut-cracker while blowing strongly. The mucus is collected by pinching the instrument together under the nose, and the whole thing is thrown away after having been plunged into the sand to dry it.

514 The men urinate standing or while walking. The women crouch, leaning slightly forward and sprinkle themselves with sand to dry themselves. The children act like the adults of their sex, except that the little girls often urinate standing up with their legs separated. The men defecate alone in the bush neighboring the camp, the women do the same, or go in a group. On such occasions one perceives the reality of the group formed by the girls and the secondary wives of polygamous marriages. Thus, a3, a4, a5, a8, a19, and a20 are accustomed to isolate themselves by twos, threes or fours. Elimination is done in a crouched position, in a hole summarily dug in the sand with the hands, or directly on the ground. A small branch is used to clean oneself, and sand, for drying.

841 The women are forced into isolation only at the time of their [63] first menstruation.(1). Following this, they are only subject to

1. Cf. below, p. 109.

certain alimentary and sexual prohibitions:

6. jaŋoõdage edẽde edẽde edẽde kano kano kano kano kano kanabo huiire tamindige. (b1).
The woman has her menses every two moons (?), then she waits one day, one day, one day, one day, the next day she can eat, copulate.

The taboo on eating for five days is not rigorous, and usually concerns certain types of food. Besides this, a woman cannot bathe during her menses, as is, of course, the general rule for the two sexes during this period. One goes to the river to put water in a gourd and pours it over the body while crouching. Otherwise, the woman takes care of all her habitual occupations. No precaution is taken against
841 the flow of blood, and as no trace of it is noted, it must be supposed
147 that it is greatly reduced (2).

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171 2. Among the Bororo, on the contrary, it is easily seen which women are indisposed. But the above remarks seem to be indicative of a fairly general state of affairs

63. tenũkuẽ tenũkuẽ utanãtiri (b1). 157
To me! To me! Throw! 521

However the artisan at work also makes his wife, child, neighbor participate in the execution of the work on whose vicissitudes he comments gaily:

64. itiouĩ taninẽ diuĩn... ãmi... kãdaha... munjalina... kãdjanene... nooua... taluunlẽ... nohin... ishena... muhjena. (b1)
Hold it [the cord] so that I can twist it... let it go! It fell!... There!... It is difficult!.... It is done!.... Does it suit you?.. It is ugly!... No, it is pretty!

The last formula is ritual, it is the one they use at the end of chants and dances; the protagonists excuse themselves: "it is ugly"; and the audience responds: "No, it is pretty!" [108]

[123] This politeness is not always without malice, and compliments sometimes hide attempts at mockery. We cited above the formula used by a group to depreciate their dances in comparison to those of their companions they have just met; (1) but a few hours earlier, disdaining a present of beads 157 521 576

1. Cf. p. 92.

which I offered and which were not much appreciated because of their color, they advised me:

65. mpãtin maimalindẽ tunuhĩnde (b1)
Keep them to give to the Maimandẽ.

One day we were sold poison tubes (by group a2) described as so dangerous that we should abstain from ever opening them under pain of immediate death. They proved to be empty, which testifies to great ingenuity if the mystery was improvised on our account. In any case, it throws a curious light on the relationships between neighboring groups. 439 789 157

181 Caduveo, perhaps remindful of their slave-owning past, are proud, conceited, and boastful. The
171 Arawak-speaking Terena and Paressí, like the Arawak-speaking Waurá, are quiet, unassuming, friendly, and ready to help yet take no liberties. The Umotina speak only when spoken to and appear to wish to be by themselves. They provide information if they think the gifts are sufficient and to their taste; otherwise, they saunter off and are never available when required. An Umotina does just what he wishes to do and hates any kind of dictation. The Bacairí and Camayurá are intimately friendly, talkative, and ingratiating, expect gifts and bestow gifts in return, volunteer information, are full of humor and curiosity, and are clean and polite.

181 The Nambicuara, on the other hand, are surly,
●576 and impolite even to rudeness. On many occa-
609 sions when I went to visit Julio at his camp he was lying down near a fire and as he saw me approach he turned his back to me saying that he did not wish to talk. The missionaries informed me that a Nambicuara will ask for some object several times and if it is not given to him he will try to take it. In order to keep the Indians out they would sometimes close the screen door, but if a Nambicuara really wanted to enter he would tear a hole in the screen and walk in. The Nambicuara have two well-recognized ways of showing disgust or disdain. One day I stopped a woman carrying a burden basket to take her photograph. She evidently did not like being stopped, for as she passed me a moment later she turned her back to me and passed wind. This the missionaries claimed is a very common custom of the Nambicuara. The men have an even stronger way of showing disbelief and disgust. After listening to something with which he does not agree a Nambicuara will get up, grasp his penis, and slap it sharply against his groin and walk off with a "that for you" look. One might call it a Nambicuara "raspberry." Although some of these personality
181 traits are old and culturally defined, there appears
648 to be little doubt that the Nambicuara have a deep hatred of the white man. They realize that the white men are rich compared with themselves and that contact with the whites has brought diseases which are killing them off rapidly. They realize, too, that both the whites and the Paressí consider them in the lowest category of human beings.